



Digitized by the Internet Archive
in 2015

THE
MISSIONARY MAGAZINE
AND
Chronicle.

THE BLIND CHIEF OF SAMOA.



"Teacher Williams, I am a blind man, but I have a great desire to go with you to the dark lands. Perhaps my being blind will make them pity me, and not kill me, and whilst I can talk to them and tell them of Jesus, my boy, (placing his hand on the head of his son, an interesting youth,) can read and write, and so we can teach these things."—*Page 34.*

SOUTH SEAS.

THE BLIND CHIEF OF SAMOA.

(Communicated by the Rev. W. Mills, of Upolu.)

"How little did I think on the morning I accompanied the brethren, Williams and Harris, out of our harbour, that in a few days they would finish the voyage of life. It was affecting to witness the feeling displayed by our Samoan teachers when parting with their families and friends; and, with a devotedness which could not be surpassed, accompanying their faithful leader to lands of heathen darkness; while he, in the midst of them, endeavoured to cheer their minds under the sorrow of separation. Could but the friends of Missions at home have beheld the scene, their hearts would have burned within them with delight, and with desire to send forth the word of truth.

"We mourn the loss our Mission and the Church at large has sustained; but we mourn not as those who have no hope. We feel assured that God can raise up other labourers, endow them with talents, and inspire them with zeal and courage adequate to the difficulties and dangers of the undertaking. Let us have the prayers and support of our friends at home, and I trust that many will be found among us who, undismayed at what has occurred, are ready to carry out the plans of our departed brother, and who count not their lives dear unto them, if they can but advance the kingdom of their Lord and Master.

"The evening previous to brother Williams leaving us, a very interesting circumstance occurred. Whilst sitting in our house talking over our plans, a blind Chief, who is an intelligent and good man, entered. He said, '*Teacher Williams, I am a blind man, but I have a great desire to go with you to the dark lands. Perhaps my being blind will make them pity me, and not kill me, and whilst I can talk to them and tell them of Jesus, my boy, (placing his hand on the head of his son, an interesting youth,) can read and write, and so we can teach these things.*'—Page 33.

"I never saw Mr. Williams more deeply affected than he was at the earnestness with which poor blind Sepætaia entreated permission to follow him."

Writing on the subject of native agency, and the extent to which it might be employed at the present time, Mr. Murray, of Tutuila, observes:—

"I would strongly recommend that some of our number should devote three or four months annually to the important work of visiting the recently formed Missions; exploring new fields, and introducing to them the Gospel. Without such an arrangement, a long time must elapse before we can fully occupy the New Hebrides; the Loyalty Group; the New Caledonia Islands; the Solomon Archipelago; and the immense islands of New Guinea, New Ireland, New Britain, and many others.

"The teachers are ready—ready in almost any number—to become the pioneers of Missionaries. At Rarotonga, there is at present no difficulty in obtaining men: there are numbers in that island not only willing but most desirous to leave all for Christ. On some occasions, when we have been selecting a party to proceed in the *Camden*, the teachers of an entire district have offered themselves in a body, and when declined, the refusal has been received with the deepest emotion, and the most affecting expressions of regret.

"Thus there is no lack of native agency; and Missionaries in the field are most ready to assist them in the prosecution of the great object. Missionaries, I doubt not, could also be found to follow up the labours of the native teachers; and surely the British churches will not fail to furnish the means of sending them forth to the field, and supporting them there.

"By the help of the Lord, Christian teachers might, in a very few years, be placed on every island of importance between the southern islands of the New Hebrides and New Guinea."

SUMMARY.

IN the annals of Missionary enterprise we have rarely met with an instance of Christian tenderness and holy zeal exceeding that with which we introduce to the readers of the *Missionary Magazine* our present number. What generous compassion for perishing souls—what fervent love to the Friend of sinners glowed in the heart of the blind Chieftain, who longed to leave his home and country, and hazard his life in the “dark land,” in the humble hope that he might commend to savage men the mercy he had found! And such is the spirit with which the Lord of Missions has baptized many whom he has called out of darkness into his marvellous light. *That light will shine*, and penetrate the darkest recesses of pagan misery and crime—native teachers, well suited to the service, are saying to their fathers in Christ, “here are we, send us;” and the heathen of distant islands, who have begun to feel their degradation, welcome to their shores these humble messengers of peace. Thus led on by the finger of Providence, and thus assured of the presence and power of the Holy Spirit, let the churches at home amidst the difficulties and discouragements of the passing times, thank God and take courage. “Not by might, nor by power, but by the Spirit of the Lord of Hosts,” the primitive churches in the feebleness of their infancy overthrew the idols of the heathen, and spread the triumphs of the Saviour through the world: and with the infallible marks of apostolical faith and godliness in our Mission Churches, sustained by our own importunate and persevering prayers, we may cherish the confident assurance that the devoted evangelists whom the Saviour is sending forth, strong in his strength, and valiant for the truth, will soon be heard lifting up their voices in the high places of the field, exclaiming, “Now thanks be unto God which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.”

Our readers will not fail to mark with peculiar pleasure, indications of improvement in some of the churches of *Tahiti*. The hearty welcome given to their old Missionary on his return, after a temporary absence—the rapture with which they beheld the book of God in their own language—and the eagerness which they displayed, *not in begging but in buying* the sacred volume; together with their zeal in the erection of Christian sanctuaries, and their increased desire for Christian instruction, are surely indications that the spirit of better times is reviving among them.

The communications of our Missionary brethren often evince that the most painful and formidable obstructions to their progress, arise, *not from the heathen, but from their countrymen, and others* “who profess and call themselves Christian,” but who dishonour and blaspheme the sacred name they bear. Our present Number contains sad and humiliating records of the character and influence of these nominal Christians. “*They are the gamblers—they are the drunkards,*” writes one of our brethren; and a second, labouring in India, observes, “A native said to me at a time when the Parsees were very bitter against us, ‘The Europeans are a greater stumbling-block to the progress of religion in this place than any of the natives.’” With these facts before us, we cordially recognise, as fellow-labourers, the friends of Home Missions, City Missions, and especially of British Seamen, and earnestly pray that by the divine benediction on their various and valuable labours, every vessel that leaves our shores may convey to distant lands the piety, and not the vices of our country.

The intelligence which we have now the pleasure to communicate contains delightful proofs of the power of Divine grace in the conversion of “the chief of sinners.” Mateebe, the aged chief of Lattakoo, who resisted the influence of the Gospel, and remained wedded to his vices for more than twenty years,—to the con-

sternation of the surrounding heathen, who regarded him as *the father of their cause*, has embraced the faith of Christ, and become a little child in the kingdom of God. An African *robber* also, to whom a faithful and intrepid Missionary addressed kind and solemn warning in the desert where he found him with his wicked companions, seeking to perpetrate their deeds of darkness, is now seen with the return of every sabbath, receiving from the lips of his kind reprover the word of life. An Indian Gooroo, or religious teacher, formerly depraved in his habits in proportion to his assumed sanctity, has been led, through the silent instrumentality of a tract, to suffer the loss of all things for the excellency of the knowledge of Christ Jesus our Lord. These are the *present fruits* of Missionary labour, which more than repay our anxiety and toil; but with equal pleasure should we also regard these vigorous and extended efforts which afford a sure promise of still "greater things." The cause of *Christian education*, in connexion with our several Missionary stations, is every where advancing; and from the thousands of little children who are thus brought up "in the nurture and admonition of the Lord," we look, in dependence on the Divine Spirit, for that holy seed, which thickly scattered over every land, shall, at the set time, produce the harvest of the world.

GRATIFYING INTELLIGENCE FROM TAHITI.

JOY OF THE PEOPLE ON THE RETURN OF THEIR MISSIONARY.

(From Rev. J. M. Orsmond, Aug. 2, 1841.)

THERE are periods when the harp must be taken from the willow, newly tuned, and loudly sounded to *his* praise who is plentiful in mercy.

My short absence from Tahiti has proved of the most essential service to my health. During that period my native schools were well kept up, and I was comforted on my return by witnessing the great joy of my people in again beholding me. As soon as it was said, "Here is our Missionary, he has not abandoned us, he is come indeed," all were in motion. First, the children of each school came in separate bodies, with food of all sorts, fish, fowls, crabs, crawfish, plantains, oranges, &c., which they threw down in a heap before me. After shaking hands they retired, exclaiming as they went, "Because of the goodness of God you are brought to us again."

Almost every family came separately to show their pleasure on the occasion of my return. A hog was presented by one; a huge bunch of banana, or mountain plantains, by another; a fowl or fish by another; others brought a selection of fruit; and tears of joy were shed by all. The poor people sat about my doors, in my rooms, about my feet, and under my table for hours; some weeping, some shouting, "Salvation to you our pastor;" while at a little distance outside, others expressed their delight by dancing about and singing, "Our parent is come, is come; our parent is come, and God brought him back."

The services of my respected brethren

Platt, Darling, Joseph, Howe, Johnson, and Blossom, proved highly beneficial to my people in my absence. All who were left in the capacity of candidates for church fellowship are earnestly urging on to the enjoyment of that privilege, and since my return, many whom I have often warned with tears, have come forward to offer themselves for admission to the church. I will sing of the mercy of the Lord for ever.

On my return to Bogue Town, I brought with me about 60 new Bibles. The solicitude of my people to obtain them was, indeed, great. For months they had been waiting with the money in their hands. By far the greater number of those who have displayed so fixed a determination to obtain a copy, are the persons that, in past years, gave us the greatest trouble; but this year the use of ardent spirits has been almost given up, and the reading of the Bible substituted in its place. Good chapels are in a forward state where, some time ago, there were none. This is all the result of deep conviction on the part of the people. Let us not give the palm of victory to those who (after the natives are moralized, civilized, and christianized,) come with their abominable practices, their accursed covetousness, their destructive liquors, and tongues full of guile, to pervert the righteous ways of the Lord, and to lead astray the unwary. I have now the pleasure to say, that the evils imported by foreigners, as they originate, so they abide, chiefly with themselves. They are the

gamesters; *they* are the drunkards; and though our people see so many vile practices among the swarms of seamen who come to our shores, are so often tempted by cunning men, and so often ridiculed by the children of the world, only a very few have fallen victims.

Our congregations increase, and many are pressing into our churches. For goodness

of temper, general moral conduct, correct scriptural knowledge, decided attachment to the Gospel, and, in the aggregate, pleasing consistency, as church members, I am bold to say, that they are fit to be placed on a footing with any equal number of professing Christians of any church in any part of the globe.

DYING WORDS OF A NATIVE CHRISTIAN.

(From Rev. J. M. Orsmond, Tahiti, Oct. 4.)

A short time since a man called Faua, was called to his eternal rest. From the time he embraced the Gospel till his last breath, his supreme delight was to hear of Jesus. He was an orator, and in all his public speeches aimed to show that there is nothing comparable to the Gospel. His eldest son had, for a short time, made a profession, but fell into sin, and was excommunicated. When on the point of death, he called all his family to his bed-side, and said, "My land and office I care nothing about—that I leave to the living—my last voyage is come,

but Jesus is my floating raft, and I shall reach the true landing place: I cannot sink while he lives. My son, how long will your ear be as that of a ship's figure head? Murder was all I knew in the reign of Oro—my club was my pillow—I knew no rest. But Jesus has now the government; his word is an ocean without a swelling surge, and if you will come on this raft with me, Jesus will not push you off to the endless flame. Go to the Missionary, abandon your wicked companions, pray to Jesus, and you will be happy."

ANXIETY OF THE PEOPLE TO POSSESS THE SCRIPTURES.

(From Rev. David Darling, Burder's Point, Dec. 12, 1840.)

THE *Camden* arrived at Tahiti about the 12th of September last, bringing our respected brother Mr. Nott. We were glad to see him once more among us, especially as he brought with him a good supply of the Tahitian Bible, which he has been spared to carry through the press. A sufficient number came in the *Camden* to afford a supply of one hundred copies for each station on all the islands, both to windward and leeward. I believe at every station they have been bought with the greatest eagerness possible. At our meeting on their arrival, the price was fixed at two dollars each: the people would have given three as readily as two, but as Mr. Nott proposed the latter price, and the brethren immediately agreed to it, they were sold for that sum.

It has been most encouraging to the brethren to witness the great desire which has been manifested by all classes to obtain a copy; and now that they have got them, they are daily reading them, not we hope, without benefit.

When our portion was brought home, the people came flocking to my house with the money in their hands, and would not leave until they received a copy each. Some, who had not dollars, ran for their fishing utensils, went to sea, caught fish, and took them to market to get money to purchase a Bible; others ran about and borrowed from their friends, until they raised the sum required for a copy. It is very pleasing to see the people, not only church members but others, so anxious to possess the word of God.

HERVEY ISLANDS.

IN a letter recently received from a pious seafaring man who visited these islands early last year, the following testimony is borne to the social and religious advancement of the people in the island of Mauki:—

At Mauki, a small solitary island about 16 miles in circumference, I landed on Sunday, February 15, 1841. As the reef joins the land, there is no entrance even for boats, and I was therefore taken through

the surf by the natives. I suppose the population to be 300 to 350, men, women, and children; not a single white man among them—they are all Christians, under the care of a Tahitian teacher and his wife.

They have the finest church I have seen in the Islands. They received me with great kindness and hospitality, feasting me three times a day on baked hogs, fish, bread-fruit, and other things, spread on a large table *dubbed* out of a tree, which was strewn with large leaves for a cloth, and lighted up in the evening with two chandeliers of eight burners each, of cocoa-nut shells.

The whole population kept me company from Sunday evening till Tuesday noon, when I left them. We had prayers and a hymn morning and evening; and the deacon of the church, who said grace at meals, gave me a Tiputa for the striped shirt I wore. They offered me many presents of fruit, &c., when I came away.

INDIA.

THE CHRISTIAN INSTITUTION AT CALCUTTA.*

(Extract of a letter from Rev. John Campbell, Oct. 5, 1841.)

The public school at Bhowanipore continues to flourish, and to increase in numbers daily. We have nearly 400 on the list at present. A great many of our lads have ceased to be idolaters; of some of them I have good hopes. Most of our lads are from the country, from distances as great as 500 miles, so that the institution is known, and its influence felt, far and wide. Will not the Lord bless the seed thus scattered on these mighty waters? Of the nature of this influence, I may give you the following example:—

One of our brethren being recently on a Missionary tour, passed through the district of Krishnaghur, where so many have lately embraced Christianity. He saw a number of Christians sitting under the shade of some trees, attentively listening to a man who was reading and explaining to them a chapter of the New Testament. On inquiry, he found that the young man was a Hindoo, who, as he was passing, had observed these poor Christians trying to read the Scriptures, but not understanding what they read. The lad asked them to lend him the book, and he would explain it to them,

as he had learned it in the Missionary school at Bhowanipore.

The lads of my first class, in particular, are seriously inquiring after truth, and their minds are in a very interesting state. These have renounced idolatry; they believe in the truth of the Gospel; and some of them, to my knowledge, are in the habit of reading the Scriptures in private, and praying in the name of Jesus, and yet they have not made a public profession. This may appear strange, but it must be remembered that there is no people in the world so devoid of moral courage as Bengallees. They believe the doctrines of Christianity; they will profess and defend them publicly, but they are not prepared to suffer persecution by public baptism. This is the only barrier. O pray for them, pray for the outpouring of the Spirit. All *is* ready, the seed *is* sown, the conscience *is* impressed, the mind *is* enlightened: we wait for the influence of the Spirit to make it produce fruit,—to make them willing to leave father and mother, houses and lands,—yea, all things for Christ.

MIRZAPORE.

(Extract of a letter from Rev. W. Glen, Oct. 16, 1841.)

WHEN entering into the city, I am often quite amazed at the length and breadth of it; and at the large crowds to be seen in every quarter. The population, according to the last census, is about 60,000. Of these 7,000 are Mussulmans, and the rest Hindoos. At Benares there are many learned pundits, but here very few are to be found. Indeed learning is proverbially neglected at Mirzapore, while trade is carried on upon a large scale both by the natives, and by ten or twelve Englishmen, either on their own account, or as agents for Calcutta houses.

The Gospel is preached in the city several mornings every week at one or other of the three stations, to attentive audiences.

During this cold weather we shall endeavour to get a few native chapels built, as we have in hand 500 rupees given for that purpose; and the city is so large that we might preach ten times a week in various parts of it, to entirely different audiences. My Urdu preaching has hitherto been confined to the Mission premises, where with the children and native Christians, we have about seventy souls under daily instruction.

In the school-room we have Hindoostanee worship every day, morning and evening; when Genesis in the morning, and Corinthians in the evening, are expounded and catechised upon. On Sunday, two discourses are preached. There are besides,

classes both for boys and girls for religious instruction.

The girls, 28 in number, are under the charge of Mrs. Mather and Miss Thomson. The boys, 25 in number, go to the city school, where, in Urdu only, they are taught reading, writing, arithmetic, and geography. About as many more boys from the city attend the school; some of them have made considerable progress in the English language; the books used are those of the Christian School Book Society. With the orphans I spend one hour reading and expounding the Scriptures; in this exercise the other boys do not join. The more advanced of our orphan boys will now commence the study of English. With the first

class who have finished the Urdu geography, we shall commence the elements of astronomy, and use concurrently the Khair Khwah i Hind, which contains many scientific, as well as religious articles. We have two native teachers from Benares, well acquainted with English; they are competent and vigorous young men.

Some of the boys must be printers and bookbinders, some are engaged in the manufacture of scented soap lately commenced, others work at carpets, &c. &c. The girls work at tape and bobbin, and making calicoes. The orphans are all improving in general and religious knowledge; and some, we trust, are truly pious, or at least not far from the kingdom of God.

SURAT MISSION.

STATE OF RELIGION IN THE PROVINCE OF GUJRAT.

(From Rev. W. Clarkson, November 28, 1841.)

AFTER staying at Bombay a week, I returned to Surat overland, with the double purpose of recruiting myself, and making known the Gospel in the villages on the road, where the Gujurathi is spoken. The general reception of the message on the part of the villagers, formed a very striking contrast to the natives of Surat. The former were interested, and seemed somewhat open to conviction, employing no perverted argument in their defence, while the latter have hardened their hearts against the truth. This difference, however, does not, I fear, result from a difference of disposition, but from the ignorance of the one, and the comparative knowledge of the other. The villagers do not see that the Gospel is at once subversive of their own system; the natives of the cities by experience know that it is so. Let both understand the Gospel alike, and comprehend its bearing on all that they are interested in upholding, and in both cases alike will hostility, I apprehend, be manifested.

In the villages I found a few of the natives not wholly unacquainted with Christianity, but the mass of the people were, of course, perfectly ignorant. These villages are very large, some of them containing from one to four thousand inhabitants. Oh! would that each had a Missionary! It is a

most distressing sight to go through a country with so large a population, and know that the people never hear the Gospel; a Missionary may pass through once in five or ten years, and they may receive a few books, but what can be expected from this? The Maulavi accompanied me, and was very useful; he spoke to the Mussulman well on the subject of Mohammedanism and Christianity, and gave away books.

The English institution at Surat, which had been closed in September, was re-opened in October. The examination had been well prepared, but was not well attended. There are none here interested in native education on our principles; indeed the generality of the Europeans are hostile to it. A native said to me, at a time when the Parsees were very bitter against us, "The Europeans are a greater stumbling-block to the progress of religion in this place, than any of the natives." This, I fear, is too true of Surat. The number of scholars was, at the examination, 101, being an increase on the preceding year of 15; we have not now so many. The prospect of a government school has caused many to keep away, and we have lost in this way some good scholars.

SOUTH TRAVANCORE.—NEYOOR MISSION.

(From the Rev. John Abbs, Neyoor, Nov. 1, 1841.)

General character of the work.

I FEEL a pleasure in telling you of our state and prospects. Our path is not a little chequered; we are called to pass through alternate scenes of joy and sorrow, hope

and disappointment. At times we are called to mourn over the apathy and exclusive spirit manifested by some of our people, the direct opposition of the heathen to our testimony, and the gross ignorance by

which we are surrounded: while at other seasons we find causes of rejoicing in the evident improvement of many of our hearers, the accessions made to our cause from the ranks of idolatry, and the gradual, but certain influence which Christianity is gaining over all classes. We labour and pray for a blessing; daily endeavouring to make known the truth by the living voice, and by the distribution of tracts and Scriptures; we are sowing in hope and waiting for the harvest, and we rejoice in the expectation that, as we publish the word in humble dependence on the Divine promises, it shall "not return void, but prosper in the thing whereunto it is sent."

Persecution of native Christians.

In one of my former letters, I mentioned the vexatious course of conduct which some of the more powerful heathens had pursued towards the Christians. I am sorry to inform you, that even now there are signs of approaching trouble, and threatenings of evil directed against those who profess the faith of Christ. Perhaps the time for the trial and purification of the church in Travancore is not far distant. This, however, we leave in the hands of Him under whose direction and disposal all events proceed, remembering that "*He is faithful, who will not suffer his people to be tempted above that they are able; but will with the temptation also make a way to escape, that they may be able to bear it.*" The afflictions which the people of this land are called to endure for the sake of Christ, cannot be termed either fiery trials or bloody persecutions; yet they are excessively trying to the faith of our weak believers. The nature of them will appear from these two instances. According to the custom of the country, a person of the Shanar caste is prohibited from marrying again after the decease of his first wife. As this prohibition was the cause of much evil, the Missionaries, some years since, obtained a dispensation in favour of the native converts, and the consequence was that such as had learned so much of the Gospel as to prefer lawful matrimony, availed themselves of the privilege, and were married according to Christian form. There are attempts now making to set aside this exemption, and to punish those who have married a second time, as offenders against the rules of caste. A poor man was lately apprehended on this pretence, and imprisoned for several days, until an agent of the Mission remonstrated with the individual who confined him, and obtained his release. It is by no means unusual for Christians to be kept in prison under false charges, until we can send persons to expose the injustice of their prosecutors.

A trial of faith.

Another circumstance which has lately happened, is also operating on the apprehensions and fears of our people. A decree has lately been issued against a rich Nadan (or chief of a village) who professes our religion, by which he will be deprived of property that has been in his possession many years, on the ground of his being a Christian, and not having performed certain ceremonies at the funeral of his relatives, in compliance with the directions of the Dhurma Shastrum. I mention these things not from any desire to complain, but to show the obstacles which lie in our path, and to secure an interest in your prayers.

I have had much pleasure during the past year in meeting the candidates for baptism, and the Lord's-supper. My object has been to elicit their views of Divine truth, and to ascertain as far as possible, their personal interest in the great salvation. While a few have manifested ignorance both of the nature and design of the ordinances, the greater number have displayed a correct knowledge of their intention, and expressed an earnest desire for further instruction. These meetings have been profitable; a candidate said to me, "I like to come and be examined about my sinfulness: it does my heart good." On one of these occasions, our departed brother, C. Miller, was present, and expressed great satisfaction, especially with the answers given by some of the women. Those who appear to hold the most erroneous notions concerning these subjects are generally converts from the Romish profession.

Idoltrous ceremony.

The annual ceremony of bathing an idol took place on Saturday, at Trevandrum. The common people who receive our doctrine, speak of these follies with ridicule and disgust, even laughing at the idea of a god that required to be cleansed, and referring in contrast to the Scriptural representations of the infinitely holy Jehovah. Mr. Ramsay informs me, that he has received a letter from a military gentleman of Trevandrum, who states, that this year, in consequence of an earnest request made by himself and brother officers, their attendance at the festival was dispensed with by the native government.

Conversion of a Gooroo by means of a tract.

As we have not many opportunities of preaching to the higher castes, we are accustomed to deliver tracts to such of them as we meet on our journeys. I have given many both to Brahmins and Mohammedans, who thankfully receive them, and often solicit more "good books." A young man who was formerly a Gooroo, or teacher, and

officiated in the village pagoda, a few months since received one of these little messengers, probably from one of the readers, and under a conviction of its truth, has left his employment and his heathen friends, to study the New Testament. He now resides on the Mission premises, and gives us every reason to believe that he is deeply convinced of the iniquity of his nature, and is sincere in his inquiries after the way of salvation. I do not wish to speak with confidence, as his time of trial has been short; but this I can testify of him, that having renounced many worldly advantages, and the friendship of his former patrons and rela-

tions, he receives a small pittance for his necessary expenses, and spends his time in reading the Scriptures, and conversing about his soul, and the heavenly kingdom. If he be, indeed, as I believe him to be, a child of God by faith, it will be an encouragement for us to sow the precious seed beside all waters, since his conversion cannot be attributed to direct preaching or personal discourse, (for I had never seen him before he came to speak of his state,) but to that God who caused the tract to be conveyed to his hand. May the Lord preserve him, and keep him from falling!

SOUTH AFRICA.

LATTAKOO.

CONVERSION AND BAPTISM OF A BECHUANA CHIEF.

(From Mr. R. Edwards, Sept. 24, 1841.)

LATELY an old man, feeble from age, stood forth with others to make a public profession of his faith in Christ, by being baptized. This individual, Mateebe, our old king and chief of the Batlapi, has been considered "among the dead," having neither influence nor power over his people, who view him as one of a former generation. He never possessed energy or decision of character, and was generally ruled by his queen. Latterly, his sons divided his property among themselves, so that now he is poor; and as they do not care for his appearance, we have given him a suit of clothes, furnished by kind friends in England, who are, perhaps, not aware that even royalty in this country is no security against being clothed in rags.

I had heard, a few months before he last visited us, that he was becoming much concerned about the state of his soul, and could no longer conceal his fears, which only increased the longer he kept silent. Being quite overwhelmed, he made known his alarm to the believers, and requested their counsel and sympathy. Morisanyane, the native reader at his residence, was made useful to him. Mateebe at length urgently entreated his sons "to take him to Kuruman to see his own Missionaries:" immediately on his arrival, he bent his feeble steps to the Mission-house. Never before, I believe, did he visit a Missionary with so much anxiety and diffidence. I found him not inclined to speak much, but rather to hear what might be said to him. He said, however, that "he had come to speak about his soul—that he was an old man, great from age, but without understanding: there is nothing left," he ex-

claimed, "but my old bones and withered skin; I heard 'the word' from the beginning (twenty-five years ago,) but never understood, and now have no rest night nor day; my soul is sorrowful, and burning with anguish; my heart is sick, and rises into my throat; my mind is dark, and my memory cannot retain the good word; but though it forsakes me, it does me good; it leaves something behind in my soul, which I cannot explain, but which causes me to hope. I wish to cast myself at the feet of Jesus the Son of God, in hope and expectation that he will have mercy on me. I feel that it will be my wisdom to sit at the feet of believers, who are grown to manhood in knowledge, to be ever instructed by them in the paths of duty and salvation."

On inquiring among those who had observed him of late, I found that they all thought favourably of him, for they had seen him weep repeatedly over his sins, and his lost state as a sinner. He expressed ardent desires to live and die at the feet of Christ, and to be united to his people; and there being no Scriptural objection, he was proposed, and received by the church in this place. Though the rightful chief of 20,000 Bechuanas, Mateebe stood with as much humility, as others of his people beside him, whom he formerly considered as his "servants" or dogs," to receive the ordinance of baptism. He may not be a bright star among the believers, but if enabled to follow up his desire, "to live and die at the feet of Jesus," though he go halting the few remaining days of his life, he will be at last received to glory, a monument of what grace can do even in the eleventh hour.

GRIQUA TOWN.

(Extract of a letter from Messrs. Wright and Hughes, Oct. 15, 1841.)

Value of native agency.

EXPERIENCE has taught us a more excellent way to evangelize our large district than that which we formerly adopted. We confined our individual efforts to one spot, allowing the gifts of the church to lie dormant, whilst numbers around us were sitting in darkness and the shadow of death. Circumstances at length compelled us to call into exercise all the sanctified talent of our church to meet the exigencies of the case; the Lord in his rich mercy granted a blessing on the instruments and means which we used for the benefit of the heathen around us; and during the last seven or eight years, we trust that many hundreds have been turned from darkness to light, and from the power of Satan unto God. Many of these have been, and still continue to be made blessings to others, and we rejoice to behold our brethren around us applying to the public to assist them with the means of support for native agents, adopting the same arrangements as ourselves for multiplying their own energies, and saving the people, and that there is the promise of an abundant harvest, as the result of these efforts.

State of the native churches.

The additions to our churches during the year afford us much encouragement, and matter for devout thanksgiving to Him who still manifests himself as mighty to save. The three branch churches gathered from among the heathen around us, as well as the large number gathered into the fold of Christ at the head station, continue, by their order and stability, the assistance they render in our efforts to advance the knowledge of salvation, and particularly by their firmness in the cause of temperance, to afford us solid satisfaction. Still we feel we have need to double our diligence and earnestness, both in our labours and prayers, and we beg a special interest in the prayers of the Directors, that God would continue to revive his work among and around us.

Ardent desire for the Scriptures.

Among the events of the year, it has been particularly pleasing to us to witness the desire of our people to obtain the Sacred Scriptures, and elementary books of instruction. Griquas, Corannas, Bechuana,

and even Bushmen, have given us ground to hope that the desire to search the Scriptures is extending throughout the country. It ought to be remarked, that the number of Bibles, Testaments, &c., sold, and not the number given away, is the surest ground of hope that they are valued and read by the people. We rejoice in this fruit of the Mission, even though its increase should lessen the ability of our people to contribute to the Society's funds, by the more direct and usual way of subscriptions. For Dutch Bibles, 5*l.* 5*s.* has been received; for Dutch hymn-books many applications have been made. Of Sichuana Testaments received from Kuruman, 64 copies have been sold, producing 9*l.* 7*s.* 6*d.* We have distributed among the poor, and the native teachers, 16 copies, making the total disposed of 80; and we should have far exceeded this number had we possessed the needful supply. Of Sichuana hymn-books 105 copies have been sold.

Dutch and Sichuana spelling-books, Scripture lessons, tracts, catechisms, &c., have been distributed to the number of 500 copies. About 50 of the Dutch elementary books, with five Testaments, have been applied for by Corannas and Bushmen. Many of the applicants, among whom is a Coranna chief, residing on the Great River, 110 miles west of this, have urgently requested teachers to instruct them how to use the books thus put into their hands.

It will be observed among these payments, that one large item is from the Bechuana part of our people for Sichuana Testaments, which now for the first time are published in that language. Scarcely a week had elapsed after the arrival of the Testaments from Kuruman at this place, before we were beset by people from all parts of the country with payment in hand, eager to receive them as a gift from Heaven, and as a boon from the Bible Society.

Both translator and publisher are worthy of sincere praise for the general fidelity, correctness, and beauty of this first edition. We hail it as a great blessing to the Bechuana nation; it is a volume just in season for the converts among that people, and a mighty weapon in the hands of our native teachers. May the Spirit of truth rest upon it, and show it to be indeed the sword of the Spirit!

PACALTSDORP.

(From Rev. W. Anderson, Dec. 4, 1841.)

Efforts of Christian beneficence.

At a Missionary meeting, held at this station in October, and at which Dr. Philip

was present, we endeavoured to impress upon the minds of the people the duty of rendering more pecuniary aid to the Pa-

rent Society, as a mark of their gratitude for what God had done for them. They seemed to be fully sensible of the truths stated to them; readily agreed to exert themselves to do more than they had previously done; and each person present had his or her name put down as monthly subscribers. If they fulfil their promise, (as I trust they will,) the amount will be next year upwards of 100*l*.; and this they have promised to repeat annually.

The amount of their subscriptions from October, 1840, to September, 1841, amounts to 42*l*. 18*s*. They certainly seem to be very earnest to meet the urgent necessities of the Society. Among other instances of this, they intend to divide the station into four divisions, and they have chosen a male and female collector for each division; the one to collect from the men, the other from the women. A short time ago a woman stated to me, that she had, on account of the circumstances of her large family, thought it to be her duty to give up her subscription to the Auxiliary Society; but having heard me one evening speak from

Prov. xi. 24, There is that scattereth and yet increaseth; "My heart," said she, "smote me, and my conscience charged me with having done wrong, being convinced that it went better with me when I gave that money to God, than it did afterwards; therefore I will begin again." This woman is now one of the female collectors.

I am happy to tell you, I do not remember a period since I came to Pacaltsdorp, when there was a more regular attendance of the people on the Sabbath, or a more general interest and inquiry among them about the concerns of their souls, than at present. I have baptized this year eight men, five women, and fourteen children; and persons now come to me daily to converse about the things of eternity, and the salvation of their souls. It is very cheering to my heart, that the Lord is pleased still to own the labours of his poor aged servant. I hope I shall continue to have a share in your united prayers, that I may remain faithful to the end, and finish my course with joy.

Uitenhage.

(Extract of a letter from Rev. W. Elliott, Oct. 5, 1841.)

A Fingoe baptismal candidate.

THE class of candidates for baptism contains from twenty to thirty persons. I cannot refrain from mentioning a somewhat remarkable fact in connexion with one of them.

One evening I was struck with the wild appearance of a stranger in the chapel. He was a tall man of a very ferocious aspect, dressed in a dark brown blanket, such as the Fingoes usually wear. I asked him who he was. "Don't you remember me?" he inquired. "No," I replied. "Don't you remember," he rejoined, "a long time since speaking to some Hottentots near a dam of water, at the Kadeau?"

It now occurred to me, that in May, 1840, on my way to Graham's Town, I saw a number of people a little way off the road, and thinking their appearance somewhat suspicious, I rode up to them, and asked them what they were doing. As they could give no good account of themselves, I spoke to them of the impropriety of living in a state of idleness, advised them to get employment among the farmers, and talked for some time seriously with them on the importance of caring for the salvation of the soul. I now asked the man, what those people were. "Sir," said he, "we were a gang of robbers, and had been living some time as well as we could, but after you had spoken to us, I and two or three

others went immediately into service, and the gang was broken up. What has become of my comrades I don't know, but from that day I have had no peace of mind, and am now come to Uitenhage to learn something of God's word."

I have not the means of verifying this statement, but I have no reason to doubt the veracity of the man; he is now a regular attendant at all our public services, and at the school.

Baptism of Fingoe women.

About thirty Fingoes regularly attend the house of God. Two of the women have given such satisfactory evidences of piety, that I have had no hesitation in baptizing them. I conducted the baptismal service in the Caffre language, in the presence of a very large congregation, among whom were more Fingoes and Caffres than I had ever seen together. This being the first baptism these people had ever witnessed at Uitenhage in their own language, considerable interest was excited. In the afternoon I preached in Caffre, on the subject of baptism, to a larger congregation than usually assembles here.

When a Fingoe embraces Christianity, he is generally exposed to a good deal of persecution from his fellow-countrymen, so that, were it not for the restraining power of the law, the most serious consequences

might be apprehended. In consequence of this state of things, when a Fingoe professes the Christian religion he generally separates himself entirely from his countrymen, enters into service, and almost loses the Fingoe character. While this is advantageous in regard to themselves, it is to be regretted in respect of the Fingoes generally, who are

thus left without the salutary influence of a Christian leaven among them.

About the same time with the above event, I baptized also a female who had been many years of the Mohammedan creed. We have every reason to regard her as sincere.

WEST INDIES.

APPLICATION FROM THE REV. G. WILKINSON, JAMAICA.

IN presenting the subjoined appeal, received in a letter from Mr. Wilkinson, under date of December last, the Directors are constrained to express their hope that it will meet with the generous consideration of the Christian public :—

May I ask the favour of an appeal being inserted in the *Missionary Magazine*, for aid towards the erection of the contemplated new chapel at Kingston? I have written to several influential individuals in England, and intend writing to others, soliciting subscriptions towards this object. Circumstances have arisen to darken my prospects of obtaining so much assistance in this island as I had anticipated. Among these I may notice the great commercial distress which prevails here at the present time, and which, I fear, will greatly affect the amount of contributions.

Exclusive of sums already received, nearly 1,500*l.* remain to be collected; and though further assistance is anticipated from our people, yet as they consist, for the most part, of those who have recently been emancipated from a cruel and an unjust bondage, and whose means are very limited, they will be quite unable to contribute any thing like the large amount required.

I hope this appeal may meet the eye of some friends to Missions in the building or ironmongery line, who might be willing to furnish gratuitously, some of the materials specified in the accompanying list. I make not this request for myself, but for the benefit of those who have lately received from the hands of British justice and benevolence their natural freedom, that they may enjoy the means of attaining to that "liberty wherewith Christ has made us free."

I would suggest to those kind friends who may be disposed to respond to my appeal, that it is desirable that subscriptions or donations, (especially of materials for building,) be sent to the Mission House, as early as possible, as we are anxious to have the chapel in course of erection.

Nails of all sizes, fine drawn, in kegs.—4-inch and 9-inch spikes, fine drawn, in kegs.—Brads, fine drawn, of various sizes, from $\frac{3}{4}$ inch to 3 inches.—Screws, fine drawn and stout, from 1 to 3 inches.—Patent axle sash pulleys, in pairs, very large (with screws).—Iron but hinges for pew doors, in pairs, (with screws).—Brass fasteners for ditto, (with screws).—6-inch wrought iron but hinges, (with screws).—Square iron but fasteners for doors, some 1 foot 6 inches, and some 4 feet long, (with screws).—12-inch best iron lock with large brass handles (complete).—Quires of sand paper (assorted).—Sash cord to fit the pulleys.—A quantity of best London white lead; dry red lead; litharge; yellow paint; best green paint; burnt umber; sugar of lead; burnt terra sienna; linseed oil, raw and boiled; lamp black; turpentine; Thornley's copal varnish.—Flags for paving, 18 inches square, (squared and dressed).—Half-barrel of very fresh plaster of Paris; 80 thousand best bricks.—300 feet light iron railing, with dressed stones to receive the same, (as shown in plan;) 2 iron gates, (dimensions laid down in plan.)

Anniversary Sermons in May.

NOTICES.

THE Directors have great pleasure in announcing to the Members of the Society, that they have engaged to preach, at the next Anniversary in May:—

REV. JOSEPH SORTAIN, B.A., Brighton.

REV. WILLIAM BUYERS, Missionary from Benares.

REV. DR. BYRTH, Rector of Wallasey, near Liverpool.

TO THE AUXILIARY SOCIETIES IN LONDON.

The Officers and Committees of the Ladies' Auxiliary Societies in London and its vicinity are respectfully requested to meet at the Mission House, Blomfield-street, Finsbury, on Wednesday, the 30th instant, at twelve o'clock at noon, to pay their subscriptions, and the amount of their respective collections, &c.

The Rev. ROBERT MOFFAT, Missionary from South Africa, is engaged to deliver an Address on the occasion.

The Officers and Committees of the other Auxiliary Missionary Societies in London and its vicinity, are respectfully requested to pay in their amounts at the Mission House on or before Thursday, the 31st instant, the day appointed for closing the accounts. The lists of contributions should be forwarded to the Mission House on or before that day, in order that they may be inserted in the Society's Annual Report for 1842.

TO AUXILIARY SOCIETIES IN THE COUNTRY.

The Officers of the Auxiliary Societies throughout the country are respectfully requested to transmit their contributions, so as to be received at the Mission House on or before Thursday, the 31st instant, together with correct lists of subscribers of ten shillings and upwards, *alphabetically arranged*, for insertion in the Annual Report; also *distinct* statements of the sums collected from Congregations, from Branch Associations, and by Deputations sent from London.

They are also requested to mention the number of Reports and Abstracts, respectively, that will be required for Subscribers, and how many of the *latter*, at seven shillings per hundred, will be wanted for circulation, to be stitched up with their own Local Society's Lists of Subscribers and officers. The Abstracts are printed in an octavo form for that purpose, and the Directors recommend to the Auxiliaries the purchase and circulation of them on the principle of economy.

PROGRESS OF MISSIONS AMONG THE YOUNG.

(*To the Editor of the Missionary Magazine.*)

DEAR SIR,—The subject of Juvenile Missionary Associations, in connexion with our churches, is, I rejoice to see, taking deep and permanent hold on Sabbath-schools. It is, I conceive, absolutely requisite that our young people should be made familiarly acquainted with Missionary operations, in order that their sympathy and prayers may be elicited on behalf of the heathen world. It is by bringing the subject before their young and tender minds that they are induced to give their halfpenny to send the Gospel to those who are perishing for lack of knowledge.

You will be delighted to hear that, in connexion with the Independent Sunday-school of this place, a Juvenile Missionary Association has been formed. The first meeting was held in October last, and it was determined that meetings should be held quarterly for the purpose of communicating Missionary information. Not only has a Society been formed, but there are a number of the children who assemble of their own accord to unite in

prayer to Almighty God on behalf of the heathen world; they meet in the vestry on the Sabbath afternoon, as soon as the school is dismissed.

Our Juvenile quarterly Missionary meeting was of the most interesting character. The chair was taken by the Rev. Wm. Lamb, the pastor, and the platform was occupied by the deacons of the church, and teachers of the School, who severally addressed the audience. The meeting, which was very numerous, seemed strongly interested in the proceedings of the evening.

After an opening address by the Pastor, the report of the monies raised by the various classes was read. Most of the classes are organised. A Secretary, Treasurer, and Collector, have been chosen by the children of the class; by which means they are led to take deeper interest in the work. The sum total for the quarter was 2*l.* 17*s.* 11*d.*; there were also nine boxes, the contents of which have not been ascertained. Last year the sum raised by the school, and the children who are weekly collectors, was upwards of 11*l.* We hope this year almost to double that sum.

The addressers on the occasion were full of Missionary anecdotes and information. At the close of the meeting a collection was made.

I may also state that I believe ours was the first Juvenile Missionary Association formed in Cheshire. I remain, dear Sir, yours very truly,

Northwich.

J. G.

ARRIVAL OF MR. BUDDEN AT CALCUTTA.

ON Friday, the 3rd of December, the Rev. John Henry Budden arrived at Calcutta, by

the ship *Pekin*, Capt. Laing, on his way to Benares.

RETURN OF MR. BARRETT FROM JAMAICA.

ON Monday, the 18th of January, the Rev. W. G. Barrett arrived, with Mrs. Barrett and their child, from Four Paths, Jamaica,

by the Packet, on a visit to this country to obtain medical advice.

EMBARKATION OF MISSIONARIES FOR THE WEST INDIES.

ON Monday, January 31, the Rev. E. A. Wallbridge, Mrs. Wallbridge and children, embarked for Demerara; and Misses Hick

and Scrymgeour, Messrs. Dalgleish and Parker for Berbice, in the ship *Carib*, Captain King.

DEPARTURE OF THE REV. W. MORTON.

ON Saturday the 19th of February, the Rev. William Morton, accompanied by Mrs.

Morton, embarked in the ship *Malacca*, Capt. Shettler, on his return to Calcutta.

ARRIVAL OF MRS. SHURMAN FROM INDIA.

ON Saturday the 19th of February, Mrs. Shurman, of the Benares Mission, arrived

in London, with two children, by the ship *Marquis of Hastings*, Capt. Carr.

LETTERS RECEIVED FROM MISSIONARIES, &c.

SOUTH SEAS, 1840-41. — Rarotonga, Rev. C. Pitman, March 1. Rev. A. Buzacott, March 4. Upolu, Rev. W. Day, Jan. 18. Mr. J. B. Stair, Jan. 4. Tutuila, Rev. A. W. Murray, June 30. Sydney, Rev. Dr. Ross, May 15, June 30, July 15, 19, 30, and 31. Mrs. Williams, May 19. Rev. J. M. Orsmond, May 31. Rev. A. W. Murray, May

3, and 17, July 2 and 6. Rev. G. Charter, July 12. Messrs. Bullen, Turner, Nisbett, and Smea, July 13. Rev. T. Bullen, July 13. Capt. Morgan, July 12.

ULTRA GANGES, 1841-42. — Macao, Dr. Lockhart, July 26. Malacca, Rev. Dr. Legge, July 15, Aug. 17. Singapore, Rev. Messrs. Stronach and

Keasbury, Sept. 1. Penang, Rev. A. Stronach, April 2, June 26, July 1. Rev. T. Beighton, Aug. 16.

EAST INDIES, 1841-42. — Calcutta, Rev. G. Gogery, Aug. 17, Sept. 16, and 20, Nov. 15. Rev. J. Campbell, Oct. 5. Rev. A. F. Lacroix, Nov. 15. Benares, Rev. Messrs. Shurman, Kenedy, and Watt, Sept. 13. Rev. J. A. Shurman, Sept. 14, Oct. 15. Mirzapore, Rev. R. C. Mather, Sept. 16. Rev. W. Glen, Oct. 16. Surat, Rev. W. Flower, Oct. 26. Rev. W. Fyvie, Oct. 27 and 28. Madras, Mr. B. H. Paine, Nov. 13. Bangalore, Rev. E. Crisp, Sept. 22 and 30, Nov. 19. Rev. J. Sewell, Oct. 21 and 22, Nov. 22. Coimbatore, Rev. W. B. Addis, Oct. 17. Salem, Rev. J. M. Lechler, Nov. 22. Nagercoil, Sept. 16. Neyoor, Rev. C. Mead, Sept. 14. Rev. Messrs. Mead and Abbs, Sept. 14. Rev. J. Abbs, Nov. 1. Quilon, Rev. Messrs. Thompson and Cox, Sept. 13. Rev. J. C. Thompson, Nov. 18. Trevandrum, Rev. J. Cox, Sept. 14.

SOUTH AFRICA, 1841-42. — Cape Town, Rev. Dr. Philip, Sept. 18. Rev. S. Dyer, Oct. 14 and 18. Rev. H. Calderwood, Oct. 18. Mrs. Philip, Nov. 20. Pacaltsdorp, Rev. W. Anderson, Sept. 10,

Dec. 4. Port Elizabeth, Rev. A. Robson, Sept. 5 and 17. Uitenhage, Rev. W. Elliott, Oct. 5. Cradock, Rev. J. Monro; Dec. 1. Caffreland, Rev. J. Brownlee, Aug. 6. Griqua Town, Rev. P. Wright, Aug. 14. Messrs. Wright and Hughes, Oct. 15. Rev. H. Helmore, Aug. 30. Lattakoo, Rev. W. Ross, August 5.

AFRICAN ISLANDS, 1841-42. — Mauritius, Messrs. Kelsey and Baker, Oct. 15. Messrs. Kelsey, Le Brun, and Baker, Oct. 20.

WEST INDIES, 1841-42. — Demerara, Rev. Messrs. Watt and Rattray, Oct. 5. Rev. T. Henderson, Nov. 9. Rev. C. Rattray, Dec. 1. Berbice, Rev. D. Kenyon, Oct. 22. Rev. E. Davies, Sept. 29, Nov. 8 and 19. Rev. S. Haywood, Oct. 28. Rev. J. Waddington, Nov. 9. Mr. G. Pettigrew, Nov. 8. Jamaica, Rev. E. Holland, Oct. 5, and 18. Rev. Messrs. Barrett and Holland, Oct. 7, Oct. 26, Nov. 16 and 25. Rev. R. Jones, Oct. 22, Dec. 13. Rev. T. H. Clarke, Oct. 2, Nov. 24. Rev. R. Dickson, Dec. 9. Rev. F. W. Wheeler, Dec. 9. Rev. G. Wilkinson, Dec. 8. Rev. W. Alloway, Dec. 3.

ACKNOWLEDGMENTS.

The thanks of the Directors are respectfully presented to the following, viz.:—

To S. and J. Gorbell, for 15 pinafores, for Rev. R. Moffat; to the Maberly and Kingsland Juvenile Working Association, for a case of useful articles of children's clothing, &c., for sale at Malacca, value 50*l.*; to Mr. Pettingel, Mount-street, for Watts's works, 6 vols., Brown's Bible, 2 vols., and Burkitt on the New Testament; to Mrs. Frederick Alexander, for a parcel of "Patriots"; to Mr. Wallace, for a parcel of red cloth for Rev. J. Heath; to Z. Z., Uffculm, for a Bible for Rev. M. Hill; to Mrs. Wills, and the two Misses Dandos, Bristol, for a parcel containing wearing apparel; likewise from the friends at Hull, by Mrs. Stratten, for a box of wearing apparel, for Rev. Robt. Moffat; to friends to the Missionary cause in Greenbank, Derbyshire, per Mrs. Statham, for a case of useful articles for Rev. R. Jones, Jamaica, including a box of articles from the children in the Sabbath schools there; to the members of the Ladies' Association for Working on behalf of Missions, Sheerness, for a box of clothing for Rev. J. Monro, Cradock; to

Miss Nollett, Exmouth, per Mr. Wightman, for a parcel of fancy articles; to Mrs. Pine and friends, Ongar, for two boxes of fancy articles, one for Rev. J. Dalgleish, and one for Mr. Parker; to the Juvenile Missionary Working Society in the Rev. S. S. England's congregation, Royston, for a box of useful and fancy articles, value 15*l.*, also sundry volumes of school books, for the Rev. E. A. Wallbridge, Demerara; to Miss Forster, Tottenham, for a parcel of useful articles for Rev. E. A. Wallbridge; to friends at Kingston and Bideford, for a parcel of useful articles for the children under the care of Mr. A. Jansen, Berbice; to ladies at Dunfermline, per Rev. G. Thompson, for a box of useful articles for Rev. H. Calderwood's station, South Africa, value 30*l.*; to the ladies of Ebenezer chapel, Shadwell, for a box of native garments for Mrs. J. C. Williams, Upolu; to Mr. George Smith, Aberdeen, for a book for the Calcutta library; to a friend at Hoxton; to G. G., Parson's-green; to Mrs. John Adams, Battersea; and to a lady at Camden-town, for numbers of the Evangelical and other magazines.

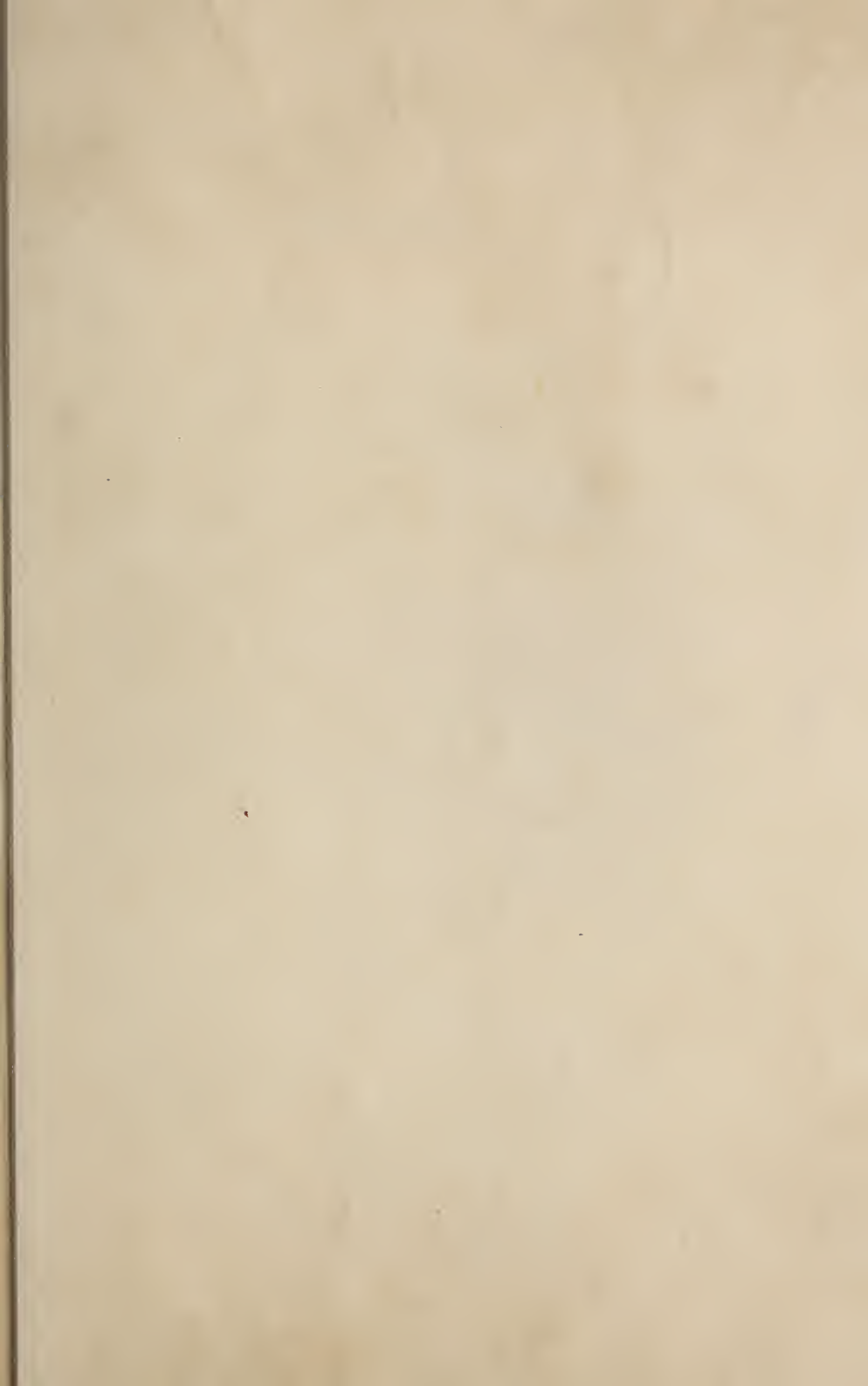
MISSIONARY CONTRIBUTIONS,

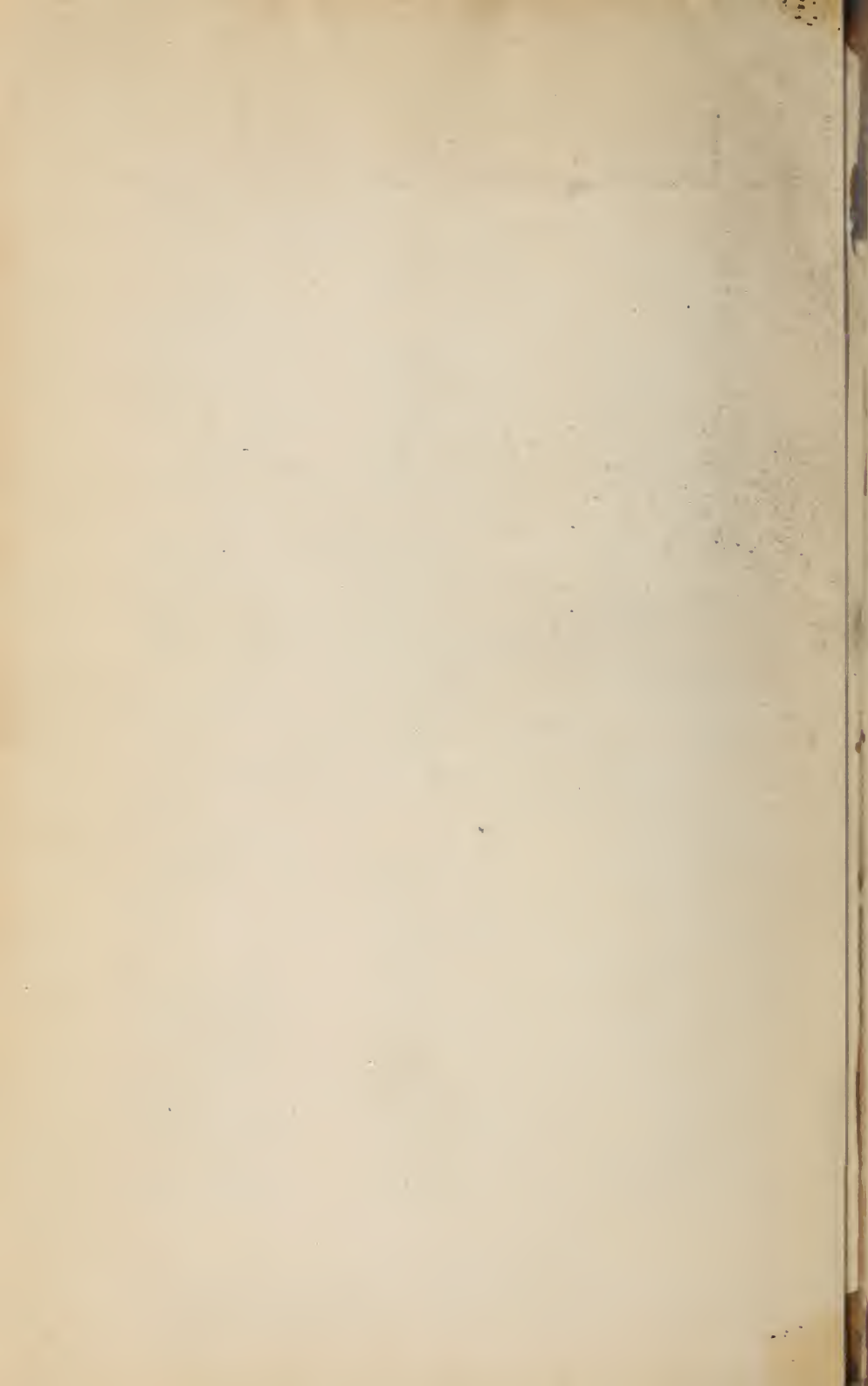
From the 1st to the 31st of January, 1842, inclusive.

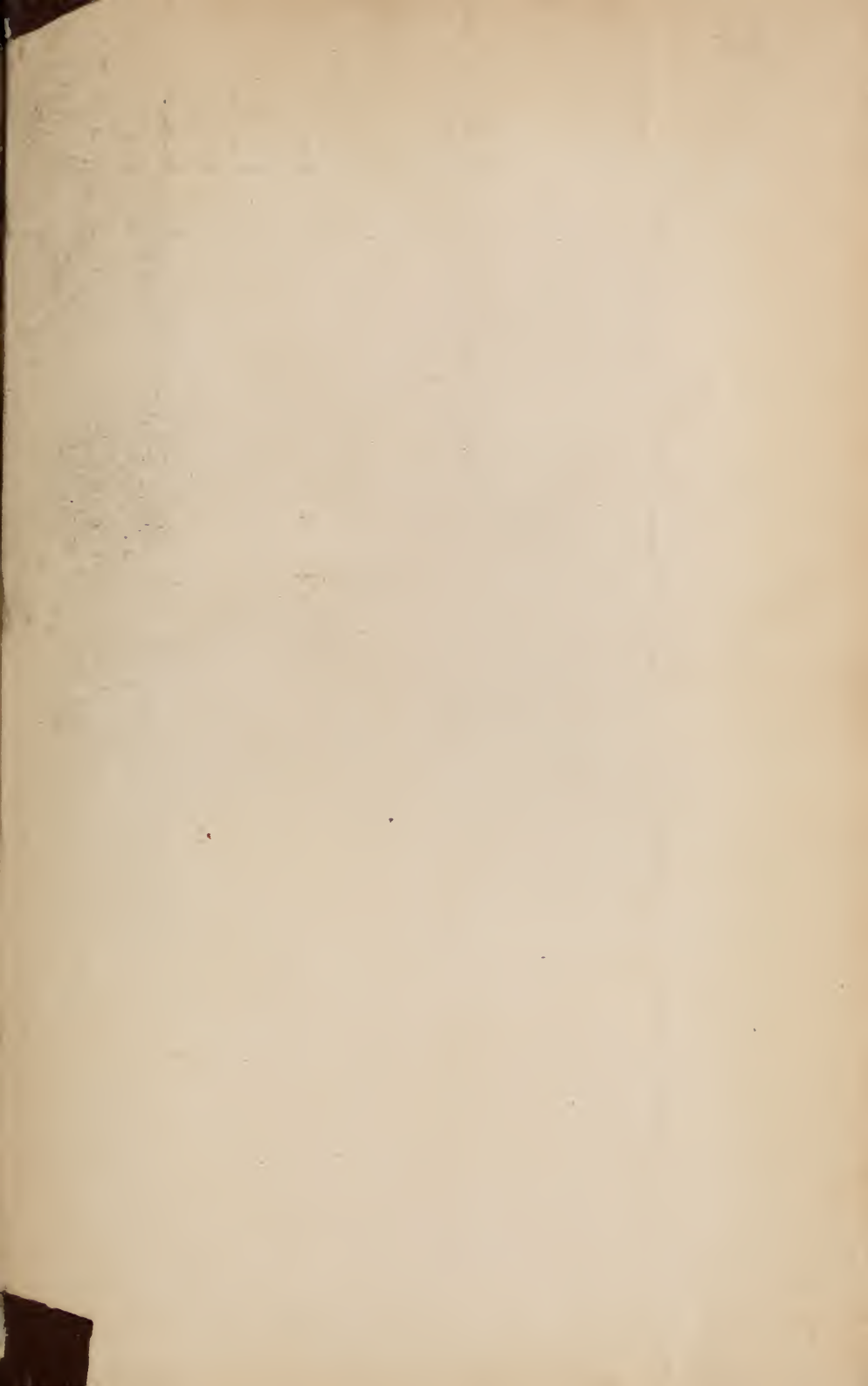
	£	s.	d.		£	s.	d.		£	s.	d.
H. J. G. R.	100	0	0	to be called John Reid	16	0	0	For Wid. & Or. Fund	5	18	3
Anonymous, by Messrs.				Surrey Chapel Aux. Soc.				Batter-street Chapel	37	10	4
Hoare	50	0	0	on account	37	6	9	Rehoboth Chapel ...	15	13	8
Peter O'B.	1	0	0	Legacy of Mr. Jas. Buck,				Devonport, Princess-st.			
Mr. W. Herne, fourpenny				late of Piccadilly, less				Chapel	58	14	0
pieces saved in the year	1	10	0	duty	22	10	0	Mount-street do.....	34	9	7
A Friend, half for Bibles	3	0	0	<i>Bedfordshire..</i>				Salem do.	4	14	6
Mr. G. Russell.	3	10	0	Roxton	28	7	4	Stonehouse	2	16	0
A. Band C. per Mr. J. Nis-				For Female Education	2	5	0	Torpoint	7	0	0
bet	100	0	0	For N. Tea. H. Winzar	10	0	0	Cawsand	6	2	2
Mrs. Bushby, for Rev. W.				For Wid. and Or. Fund	1	8	8				
Thompson, Bellary.....	5	0	0	42 <i>l.</i> 1 <i>s.</i>				Less exps. 7 <i>l.</i> 3 <i>s.</i> 9 <i>d.</i> *	309	2	3
C. J.	1	1	0	<i>Berkshire.</i>							
Kensal-green Missionary-				Farrington	31	3	10	* Including 269 <i>l.</i> pre-			
box, per Mrs. Wood ...	1	1	7	<i>Buckinghamshire.</i>				viously acknowledged.			
Finsbury Chapel Ladies'				Wingrave and Aston Ab-				Topsham	2	18	0
Aux. Soc. on account....	12	17	11	botts	13	0	0	Ilfracombe	37	16	1
Holywell Mount Aux. Soc.				<i>Cambridgeshire.</i>				Exmouth, per Rev. R.			
on account	21	4	9	Cambridge	49	19	3	Clapson	2	16	6
Ditto, Juv. Soc. do.	6	12	3	<i>Cumberland.</i>				<i>Essex.</i>			
Maberly Chapel Aux. Soc.				Workington	6	0	0	Horndon and Grays	11	1	6
on account	20	0	0	<i>Devonshire.</i>				<i>Gloucestershire.</i>			
Peckham, Rev. Dr. Coll-				Plymouth, &c. Aux. Soc.				Cheltenham, for schools			
yer and friends, for a				per W. Stuart, Esq.—				at Surat.....	3	5	0
Nat. Teacher at Bellary,				Plymouth, Norley Cha.	143	7	6				

	£	s.	d.		£	s.	d.		£	s.	d.
Cirencester	8	7	6	Bank Interest.....	2	17	9	Birmingham, B.....	1	1	0
For Ann Leeworthy,				Less exps. 18l. 14s. 11d.*1384	11	4		Worcestershire.			
Ann Randell, and								Kidderminster, on ac-	40	0	0
Mary and Devota Ni-	6	0	0	* Including 1140l. pre-				count of 1842			
cholls, at Nagercoil...				viously acknowledged.				Yorkshire.			
14l. 7s. 6d.				Nassington and King's				Bridlington, L. for the	2	10	0
Hampshire.				Cliffe	3	17	0	Nat. Girl Letitia Porter			
Southampton, Rev. T.				Monmouthshire.				Sheffield, Mrs. Parker (A.)	10	0	0
Adkins and friends, to-				Per Rev. H. Jones—				Scarborough, for the Nat.			
wards the enlargement				Sardis, Varteg.....	3	2	6	Girl, Mary Jane Ward..	2	0	0
of Mr. Barrett's Chapel,				Morialh, Rumney	0	15	7	WALES.			
Jamaica	52	0	0	Sion, do.	0	10	6	Narbeth, Templeton Cha-	21	2	6
Hertfordshire.				Soar, do.	0	10	0	Brecon, per Rev. D. Blow	37	14	0
Bushey, on account	15	0	0	Sharon Penceae	3	0	0	SCOTLAND.			
Huntingdonshire.				Carmel	36	0	3	Musselburgh, Indept. Se-			
St. Neots	22	14	6	43l. 18s. 10d.				cession church.....	3	0	0
For Nat. Tea. E. Mus-				Norfolk.				Glasgow, first payment			
cutt	10	0	0	Harleston, Mr. E. Grim-				under the deed of set-			
For Mrs. Mault's school,				wade, for an Orphan at				tlement of the late Mr.			
including E. Muscutt,				Berhamptore, to be call-				J. Kirkwood.....	10	0	0
and Ann Barker	6	0	0	ed Frederick Shep-				Stonehaven Prayer Meet-			
38l. 14s. 6d.				pard Grimwade	3	0	0	ing at Seecs. Church...	2	0	0
Kent.				Norwich and Yarmouth,				Aberdeen, Rev. R. Forbes	1	1	0
Swanseoomb, Mr. White				per Miss Davey, for Mrs.				Stirlingshire Society in aid			
and family, Fem. Orph.				Mault's school.....	13	10	0	of Missions	7	10	0
at Calcutta	3	10	0	Northumberland.				Edinburgh, per Rev. Dr.			
Lancashire.				North Shields, Miss Booth's				Paterson, for the Mala-			
East Aux. Soc. per S.				young Ladies, for a girl				gasy sufferers	1	12	6
Fletcher, Esq. on acco.	103	11	8	at Chinsurah, to be called				Glasgow, s. a Bank Note	100	0	0
Burnley, on account	35	3	6	Rachael Milne	3	0	0	Macduff, per Misses Mit-			
Lancaster, Sac. Col. for				Nottinghamshire.				chell	3	0	0
Wid. and Or. Fund				Nottingham, Mrs. Wilson,				Do. for Fem. Education..	3	0	0
Liverpool, S. and M.				for the Chapel at Chap-				Den's Mill Sabbath-sch.			
R. per Rev. J. Arun-				ton, Jamaica	1	0	0	Dundee	4	8	0
del	5	0	0	Shropshire.				Kilth, the produce of a			
West Aux. Soc. per S.				Oswestry, on account	37	0	0	lamb, the property of an			
Job, Esq.:				Tilstock, a Friend, by				industrious female.....	0	15	0
Liverpool—				Rev. W. Reiston	10	0	0	Montrose Indept. Ch.	4	0	0
R. Benson, Esq.	25	0	0	Somersetshire.				Fraserburgh, I.W. for Fe-			
W. Fry, Jun. Esq.	1	1	0	Bath, Aux. Soc. per W.				male Education in Caf-			
D. Rosbotham, Esq.				T. Blair, Esq.	140	0	0	reland	15	0	0
for Nat. Teacher to				Dr. Bell, for the family				J. W. for the education			
bear his name	10	0	0	of the late Rev. J.				of orphan children in			
Liscard	2	12	6	Williams	1	0	0	India	15	0	0
Wavertree	10	0	1	Somerset Aux. Soc. per J.				Cleish by Kinross, for Tu-			
Woodside	45	18	11	Bunter, Esq.—				tuila	1	0	0
Claremont Chapel, Kirk-				Somerton	6	3	11	Dunfermline, Pub. Meet-			
dale	32	0	0	Glastonbury.....	25	4	10	ing in Rev. G. Thomson's			
Prescot	11	11	8	Bishop's Hull	3	6	6	Chapel	2	17	6
Toxeth Chapel	54	15	0	Fulwood	41	1	3	Dundee, "First earnings"	0	11	0
W. Kay, Esq.	160	0	0	Norton	11	0	0				
Southport.....	43	6	10	South Cheriton	6	3	6	Edinburgh Aux. Soc. per			
Churchtown	15	0	0	Bridgewater.....	44	17	6	G. Yule, Esq.—			
Great George-st. Cha.	359	0	8	For Boy at Berham-				H. Patterson, Esq.....	1	0	0
T. Bulley, Esq. for Nat.				pore, Joseph Corp..	3	0	6	Balance of Legacy, by			
Tea. T. P. Bulley	10	0	0	Knowle	0	16	6	a disciple of Christ,			
Ladies' Working Soc.				Broadway.....	3	10	0	less 5s. expenses.....	2	5	0
for special objects ...	40	0	0	Bruton	12	0	0	J. Young, Esq.	1	1	0
Public Breakfast.....	9	19	8	Ilminster	10	0	0	Rosehearty Seecs. Cong.	2	0	0
Do. Meeting	64	17	4	Taunton	133	14	6	Berwickshire Bible Soc.			
Newington Chapel	88	6	2	300l. 18s.				for Bibles	5	0	0
Hlanover do.	11	13	9	Staffordshire.				Miss Gillies, per Rev.			
Higher Tranmere	3	0	0	Leek	24	5	6	J. Watson	10	0	0
Crescent Chapel.....	251	7	9	For N. Tea. J. Ashton	10	0	0	H. M. Gibb, Esq.	5	5	0
For Wid. & Or. Fund	31	16	0	For Ann Ashton at Be-				Arbroath Mis. Assoc.			
For Mary Williams,				nates	3	0	0	per Rev. J. Hay	2	0	0
at Benares	3	0	0	For Goodwin Chapel...	20	0	6	A Friend, ditto	1	0	0
For Female School,				For Wid. and Or. Fund	0	10	0	29l. 12s.			
Calcutta	3	3	0	57l. 15s. 6d.				IRELAND.			
Rainhill	12	18	2	Sussex.				Waterbeck, per Rev. R.			
T. Morecroft, Esq.	20	0	0	Aux. Soc. on account.....	200	0	0	Hamilton	1	0	0
Mrs. Morecroft	10	0	0	Warwickshire.				Cork, George's-st. Chapel,			
Orrell.....	5	0	0	Coventry Branch, on ac-				count.....	100	0	0
Warrington	25	0	0					for Nat. Girl, to be called			
								Catherine King	3	0	0

Contributions in aid of the Society will be thankfully received by Thomas Wilson, Esq., Treasurer, and Rev. John Audel, Home Secretary, at the Mission House, Blomfield-street, Finsbury, London; by G. Yule, Esq., Broughton Hall, Edinburgh; J. Risk, Esq., Cochran-street, Glasgow, and at Lower Abbey-street, Dublin.



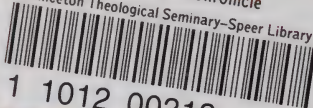




I-7 1842/1843

Missionary Magazine and Chronicle

Princeton Theological Seminary-Speer Library



1 1012 00313 4691